In conclusion, the Member suggested that the qualified among them might be entertained in service in preference to others and that the unqualified might also be employed as constables, peons, Anchal runners, etc.

Dewan's reply.—Noted.

158. Removal of the social disabilities of the Ezhavas and other backward communities.

Mr. N. Kumaran Asan (Member, Nominated) said that the policy of the Government, of late, had been to remove the social disabilities of the backward communities. The prayer of the Ezhavas for admission into Sirkar schools attracted the serious attention of the Government, and most of the boys' schools and a few of the girls' schools had been thrown open to them already. In the matter of Government appointments, he was not sure, for want of correct information, whether the number of Ezhavas in the State service was steadily increasing.

Dewan.—The Government have issued instructions to all heads of departments regarding the entertaintment of Ezhavas and other backward communities in the State service.

The Member said that Ezhavas were not largely entertained as constables in the Police Department. Their girls who had the necessary qualification were not appointed as mistresses in girls' schools. He understood that a considerable number of Ezhava youths were entertained in the service during the last year, but he requested that the policy should be steadily persisted in in respect of all departments.

He then complained that Ezhavas were not given admission to the various satroms and the travelling public were thereby put to considerable difficulties. There were certain public roads and streets to which they were not admitted. Certain places were inaccessible to them on account of proximity to temples. But there was no uniform principle adopted in those cases. The Ezhavas could not go up to the outer wall of the Suchindram temple during the Utsavam period, though they could do so at other times. During certain festive occasions whole villages were closed against the low caste people in Nanjanad. The prohibition would seem all the more serious when it was known that even scavengers were excluded and that sanitation was not attended to during those periods. In the Vaikam temple, the Valan (Hindu fisherman) could go as far as the western tower gate to present the cord of the flag-staff, but neither he on other occasions, nor the Ezhavas, could go so far. There were boards put up on the roads on all sides of the Tirunakkara temple prohibiting the Ezhavas and other low caste people from passing along those roads. Similar restrictions were enforced on the roads near the Tiruvarppu temple also. It was high time, he said, that the Government should see that the places to which the backward communities could have access at any time, and those where they could be reasonably admitted were declared open to them at all times. Stringent orders should be issued to the District Magistrates not to renew the notice boards prohibiting them from having access to certain places. The Royal Proclamation of 1040 granting all the backward communities access to public roads, etc., should be re-published for general information. Texts prescribed for schools should be such as to erase caste prejudices from the minds of pupils. The Lecture Committee should be directed to procure competent persons to lecture on social questions, etc., and circulate leaflets.

Dewan's reply.—Noted.

159. Grievances of the Ezhavas relating to employment in the State service, etc.

Mr. A. K. Purushothaman (Member, Nominated) said that the Ezhavas were grateful to Government for their liberal policy in respect of the entertainment of members of that community in the State service. But the full results of such a policy had not reached them on account of the unsympathetic attitude of some of the heads of departments. There were a few Ezhava youths who were holders of the Elementary School Leaving Certificate but were unable to procure appointments in the Education Department. There were also a few Vaidyans of good repute, having the necessary examination qualifications, who were unable to procure grants for their

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Vaidyasalas. An Ezhava youth who had passed in a few subjects of the Mysore Police training was now left without any appointment in spite of his repeated applications. Another Ezhava youth who had passed the Sub-Overseer's test applied for a post in the Public Works Department but he did not succeed, though there were vacancies subsequent to it to which others were appointed. An Ezhava, who was store-keeper in the School of Arts, was disbanded from service but was not encouraged afterwards. The Member prayed that the holders of Elementary School Leaving Certificate might be ordered to be appointed in the Education and Registration Departments.

Dewan's reply.—Noted.

160. Suggestions for the amelioration of the present condition of the Mahomedans.

Mr. S. Adam Sait (Member, Trading Classes, Trivandrum) thanked the Government for the encouragement and impetus given to the Mahomedans in respect of their education. He said that the progress of the community was checked by the orthodox religious sentiment in them, on account of which all their attention was absorbed in the study of their religious books written in Arabic and Hindustani, during the early days of life. When that was over, the boy would have grown too old to begin with elementary education. Such a state of affairs could not be mended without some willing sacrifices on the part of the Government. Special encouragement would have to be given to the education of the Mahomedans, as was done in British India and Mysore. He suggested that sufficient facilities should be given them for the study of Arabic and Hindustani along with the elementary and secondary education. Competent munshis should be appointed in all the schools to teach Arabic with the help of Malayalam or Tamil. Scholarships should be awarded to Mahomedan students for their higher education. The Member requested that, for supervising the teaching of Arabic, a Mahomedan Inspector of Schools, who was an Arabic scholar and a graduate, should be appointed. Some small concessions should also be made in respect of the entertainment of members of that community in the State service. The minimum qualifications should be slightly relaxed in respect of them for some time to come. Certain special holidays for the Mahomedans, such as Barawafat, Ramzan, Bakar-id and Mohurrum 10th, should be recognised as general holidays for the State, as was done in British India. A Mahomedan member should be appointed for each Town Improvement Committee and in the Legislative Council and a Mahomedan Judge appointed in the High Court. A Mahomedan member should be nominated to the Assembly every year from Trivandrum. In conclusion, the Member requested that the claims of the Mahomedans should receive consideration when the foreign scholarships for technical education were awarded.

Dewan's reply.—Noted.

161. Entertainment of more Mahomedans in the State service.

Mr. Kochu Hassan Kunju (Member, Nominated) said that the number of Mahomedans now in the State service was very small. Even those who were in service were only recently entertained and therefore in the lowest ranks. As an incentive to the spread of education in the community and to their progress, the Member requested that some concessions might be shown in respect of those in service by promoting them without reference to seniority or service.

Dewan's reply.—Noted.

162. The Kaniyar community and the Government service.

Mr. M. K. Padmanabha Kaniyar (Member, Nominated) said that there were very few members of his community in the State service. With special reference to the backward condition of the community some special encouragement should be given to them in entering service. There were able pandits who could be appointed as munshis in schools. Those who possessed some examination qualification should be given posts befitting their qualification in any of the State departments. The Member said that the community had a special repute as professional Vaidyans. A few able practitioners among them might be encouraged with grants to their Vaidyasalas.

Dewan's reply.—Noted.

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